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THE
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA

DECEMBER, 1916

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THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society of America" is issued monthly. Subscription, soc. a year. Life members will receive the **MISSIONARY LINK** gratuitously by sending an *annual request* for the same.

"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer "Mission Band Leaflets" are original stories written especially for this portion of our work.

Editor of the **MISSIONARY LINK**, Mrs. F. S. Bronson, 67 Bible House, New York.

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Incorporated in the City of New York,
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THE MISSIONARY LINK

VOL. XLVII.

DECEMBER, 1916

No. 12

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

AMERICA'S ASIATIC PROBLEM.—"America's Asiatic Problem and its Solution"—"in a nutshell," is presented in a striking leaflet by Professor Sidney L. Gulick, Secretary of the American Branch of the World Alliance of the Churches for the Promotion of International Friendship. Dr. Gulick mentions the new era in which we live, where steam and electricity have abolished space, and where geographical barriers to race contact no longer exist. With the new era have come new problems. Dr. Gulick conceives one problem to be that of getting the great virile races to respect and help other races; to help them to be unselfish and "even generous"; to "bring international relations under the control of moral ideals."

New Japan is asking "recognition, treatment and opportunity as one of the equal races." She does not ask for free immigration to America, but asks earnestly that her people in this country be not subjected to differential and humiliating race legislation. "New China" is also asking of America that she regard treaty pledges. She longs for and desires what Japan asks—"removal of humiliating race discrimination." California and the Pacific Coast States on the other hand, rightly fearing an invasion of Asiatic immigrants, demand protection from such a danger. The problem of America then becomes, how to provide for both—to protect her Pacific Coast and at the same time respect the pride and dignity of these strong awakening nations of the Orient.

Dr. Gulick's solution is threefold. He believes it lies in "the regulation of all immi-

gration on a common principle; in the training of immigrants for citizenship, and in the giving of citizenship to all who qualify, regardless of race."

"THE PRESENT POSITION OF THE MISSIONARY MOVEMENT."—In a masterly address on this subject, lately given in London by Dr. J. H. Ritson of the British and Foreign Bible Society, the same acute problem of this new situation between the East and the West is emphasized. Says *The Christian*:

"The great missionary problem of to-day, he pointed out, was pre-eminently the problem of meeting and mixing races. In recent years there had been an extraordinary commingling of peoples. An exchange of ideas and ideals, good and bad, had taken place, and the solidarity of the human race was becoming a very real thing. Every people to-day was being influenced by every other people. Solidarity had become more real, but the vital question is, "Is there more unification?"

Dr. Ritson dealt graphically and effectively with some of the inter-racial and inter-religious problems that had arisen, and particularly with the Moslem menace. What was needed to-day, he said, was not a new message, but a firmer grasp of the love of God in Christ, and the utterance of it in terms of present-day life—not new methods, but greater thoroughness along every line of work. Above all, more co-operation was needed."

RELEASE AND SAFETY OF INTERNED MISSIONARIES.—When the war broke out in 1914 forty-two European missionaries, working on the mainland in German East Africa, were interned, and from that day until very recently nothing was known of them. On the arrival of the Belgian troops at Tabora definite news came—that all were safe and had been released. Fourteen C. M. S. missionaries who, since the outbreak of the war, have been interned in German East Africa are also known to be safe.

REVIVAL OF THE OPIUM CURSE.—According to reports from the China Inland Mission, one sad result of the temporary loss of control by the central Chinese government is that in several districts, hitherto regarded as free from the opium curse, the poppy has again been extensively planted, and its cultivation encouraged by officials.

IN EASTERN LANDS

AN APPRECIATION

SUSAN A. PRATT

SEVENTEEN years before Japan was opened to the trade of the world there was born in one of the *Samurai* homes of the nation a little girl whose life for thirty years before her death was very closely connected with our Bible Training School and its evangelistic work.

Moto Iwamura's family was next in rank to the highest in the Empire. Her uncle was



one of a party of influential men sent by the Japanese government as an envoy to Europe and America to learn what they could of foreign countries and ways and bring back new ideas to their own land, then but recently opened to intercourse with other nations.

Moto's father had a beautiful estate near the castle of his feudal lord. High impenetrable walls enclosed the grounds, and there

was an imposing entrance. Within was a beautiful park, a fine house and spacious gardens. In such surroundings the childhood of the little Moto was spent. She was educated in accordance with the national spirit of the times, and was in belief a Buddhist.

At the age of twenty Moto was married to a man of her own rank and qualification. Her husband died after a few years, leaving her with two daughters, both of whom were placed in mission schools to be educated. The elder daughter is now the wife of one of the leading Tokyo pastors, and is herself prominent in Christian work among women.

Mrs. Iwamura herself renounced her early beliefs to become a humble, earnest Christian. After becoming a member of Mrs. Pierson's first Bible class she became closely associated with her teacher, accompanying her on many evangelistic trips, which, in those early days, were so much more difficult and arduous than now. She also worked constantly in the evening evangelistic meetings held in Yokohama. For many years now she has been my own right hand, filling the position of matron, teacher, adviser and loyal friend. No one coming into contact with her could help but feel her strong, faithful heart-purpose and spirit. It could be truly said of her that she "wholly followed the Lord." She was a woman of the old school, and in a dignified and attractive manner represented our work wherever she went. In our Bible Training School, as house-mother to all the students; in the large Japanese church, as head of the women's work; and in many, many homes, where she has done personal work and taught Bible classes, she will long be remembered.

In our country stations Mrs. Iwamura's services were invaluable. She visited them regularly, cheering the little groups of Christians and holding general meetings for all who would come. She was gifted in the exposition of the Scriptures, and her Bible talks were inspiring and helpful. Many are those whom she has led to the Saviour. The people in these out-stations all revered and admired her. If difficulties arose anywhere she was ready

and willing to go at once to help to a right adjustment.

She deeply appreciated the work of the Woman's Union Missionary Society, and never failed, when opportunity offered, to send to the Board messages of gratitude in behalf of her people.

And now, after an illness of many months, she has gone from us. It is difficult to express

how much I missed her loving, characteristic welcome on my return to Japan this fall, and how empty the school and our little Peace Cottage seem without her. We who are left must take up the work she laid down so that we, too, may hear, as I am sure dear, faithful Moto Iwamura has heard, our Master's word of welcome: "Well done, good and faithful servant."

A SERVANT OR A SLAVE?

CLARA D. LOOMIS

WHILE labor conditions are causing so much unrest in America, how long, I wonder, will the poor people here in Japan continue to bear patiently the burdens resting upon them?

I am spending a part of the summer holiday here in the mountain village of Ikao, and last evening I went out to supper with friends. About eight o'clock the errand boy from the hotel called with a lantern to escort me home. He is a bright, cherry fellow about eighteen years old, working his way here at this summer hotel.

A few sympathetic questions brought out his story. He was born in a little farming community, on the farther confines of Gumma Province. His parents were very poor, and after attending the village school for a few years he was turned out to shift for himself. He went to Tokyo, where he hoped to get help from his brother, who was a cook there. But seeking in vain he drifted about until he heard of this hotel, famous for its excellent European cookery. He came up, hoping to learn enough about cooking to help him to a position in the fall.

He has been employed as errand boy, and spends much of his time carrying meals to guests in Japanese hotels. He must wake at four-thirty in the morning to clean and scrub floors before the guests are up. He never gets to bed before twelve, and during the height of

the season has not even ten minutes to himself during the whole day. The village is built on a long flight of steep, stone steps, and some days he carries heavy loads on his back up and down their length twelve or thirteen times. His knees ache so that at night he can hardly stand.

The summer has meant only disappointment, for he has learned nothing that will help him to a situation in the fall. His employers have shown him no sympathy or interest, and his earnings will probably amount to less than five dollars.

I asked the poor boy if he had ever heard of Christ and His love. He replied that he had twice been invited to hear a Christian sermon, but much to his distress something had each time prevented his attendance. I am hoping that some tracts on "The True God," "True Worship" and "True Prayer" may bring him some comfort and help.

This hotel will one day be handed over to the daughter of the owner. She is now one of our second-year students in the boarding department. Although she is not yet a baptized Christian, she is finding a few spare moments of each day during her holiday to study her Bible, and has attended the informal Sunday meetings held each week in Ikao.

What a different place this will be when it has a head who has learned the true spirit of Christianity!

"GOOD NEWS FROM A FAR COUNTRY"

TWENTY of our own girls in the Mary A. Merriman School in Cawnpore have lately confessed Christ. Is not such news as this "as cold water to a thirsty soul"?

TWO BRIDES OF A YEAR

EDITH PICKARD

DURING the past year there have been three weddings among my pupils in Allahabad and I have never before realized or fully understood what it means to be a bride in a wealthy Mohammedan family.

Sultan, a bright, intelligent girl of about fifteen years of age, was married during the summer to a "worthy lad," who lives on the wealth of his mother, a cultivator's rich widow. He, they say, "does not need to work. God has blessed him with a life of ease, and his wife is doubly blessed for being brought into such a family." The wedding ceremony was carried through with great pomp and show. About two hundred guests were entertained all day, and the night was spent in music and dancing outside; while the priests feasted in the courtyard until nine the next morning, when the bride was brought in a palanquin, accompanied by a band and a host of followers, to her new home. Here she is received by the women of the household and either carried or led, with measured steps, to a bed spread with a quilt and clean, white sheet. Now begin her days of torture. She is decked in silk garments and laden with jewelry weighing two pounds on each foot, besides the weight of the ornaments on her head, neck and arms. She is covered with a red and blue striped veiling of silk gauze, and sits silently with her eyes down, as becomes a "modest bride"; one knee is raised and her head bent down against it. She sits in this position all day, not opening her lips to express any desire. If the women in the house are considerate and thoughtful they will frequently bring her food and attend to her wants. Should they forget, *she* dare not move or even change her position. The women move her about as they please. The first day the neighbors come in to see the new bride, and inspect the jewelry she has received from her mother and husband's people. The sister-in-law lifts the veil, the bride instantly closing her eyes, and shows the gifts of jewels displayed on her person. There is commenda-

tion and praise, and each visitor usually leaves a gift of money. This happens as often as a new-comer desires to see the bride's face. It may be ten or twenty times in the day.

Even at nightfall the poor little bride may not rest until some one comes and puts her down, and in the morning she must wait for some one to lift her to a sitting posture. Sultan was "kept a bride" for a month, but her two aunts had three and four months of this misery, being specially "honored." Women always speak of this period as one of frightful misery, but add: "How else can we be called honored brides in a respectable house?" Poor people can only afford to keep up the farce for two or three days, and then the bride takes her natural place in the house, with her share of its duties.

Let me tell you about another of my pupils of a very poor family, who was married ten months ago to a widower with two children and an income of about ten dollars a month. Tahira was very happy, and her parents very relieved to have one less for whom to provide. But the husband was not a strong man, and about three months ago became very ill with fever. He had barely recovered and returned to his work when the yearly fast began. Though in a weak condition he kept the fast for twenty-one days. But one evening, coming home in severe pain, he quickly developed pneumonia and died in three days. His mother blamed poor Tahira for bringing misfortune into the home, stripped off her jewels, took all the money she had, and, cursing her, sent her back to her mother's house. The girl is broken-hearted and refuses to be comforted. But I am glad to be able to say she is showing more interest in studying the Gospel, the only book she now reads. She even prepares a lesson for me, a thing I could never get her to do before her marriage. Shall we not pray especially for this girl and for all Mohammedan women, that the veil may be lifted from their hearts, and that they may behold the Saviour a Comforter and Friend?

"India is stretching out her hands to God. God is stretching out His hands to India. The Christian Church stands between, to separate or unite. Which shall it be?"—*Dr. Kuhn.*

THE DAILY LIFE OF A BIBLE WOMAN

(A literal translation of the report of an Indian Bible woman working under Miss Bertsch's direction in Allahabad.)

IN wonderful ways God is opening the doors of the darkened hearts of women and children to the light of the Gospel. I am convinced that it is because of your prayers. . . . Some lives have been positively transformed, so that they now regard idolatry as sinful. They love the Lord Jesus, and believe Him to be their only Saviour. With keen interest they read the Scriptures, learn Bible passages, and delight in singing *bhajans* and in prayer.

Two girls who read the Gospels with me have been born again, know they have been saved and love their Bibles. In the evening they read the Gospel to the sick mother and blind grandmother, and then have prayer and hymns. These girls long to tell others of Christ, and their influence is very manifest in the home. I want to tell you about another Hindu girl who has learned to value the Bible. She says something like this: "I get a great deal of comfort from it, for it tells me of a Saviour who is a Friend of sinners. He has saved me and taken away my burden of sin, and when He comes again I am sure He will receive me." She reads and sings to her mother and sometimes to the neighbors who come in.

Two Mohammedan girls, who formerly refused to recognize Jesus as the Son of God, and who did not want to pray with me, have gradually come to the place where their prejudice is gone. They pray reverently, willingly read the Bible, and delight in hymns. One of their favorites is "Wonderful Words of Life."

A Hindu girl has lately come to love Christ, and says that even at the risk of her mother's displeasure she will no longer worship idols.

And now the desire of my heart is that you will remember these young disciples in your prayers, that they may grow in faith and in the knowledge of Jesus Christ.

The Bible woman who wrote this report visits twenty-seven houses regularly, where

she teaches forty-seven pupils. She also goes once a week to a little school (the Katra School) to examine the children. In this school there are twenty-seven little girls, children of low caste and poor people, who cannot afford servants, so the children help to grind flour, carry water from the public hydrants, prepare the food, grind condiments, and sometimes make the chappatis, or bread. Miss Bertsch writes: "Still they manage to squeeze in a little time for school, where they learn not only to read and write, but also of the Atonement. They memorize hymns (which they not infrequently sing to tunes of their own composing), and their mothers and neighbors get the benefit. One wee tot taught her mother, 'My Heart is Stayed on Jesus.'

"One day one of these little children went out to graze the family goats and took her book to read as she watched them. A man came along and asked her what she was reading. She replied, 'About the love of Jesus and how He loved and blessed even little children.'

" 'And who is Jesus?'

" 'The Son of God, who came into the world to save sinners. I love Him because He has saved me, and if you will only believe on Him He will save you too.' (And this was the clear testimony of a little, low-caste child, who had learned all she knew in a small day school.)

"Another of these children had very sore eyes, and her mother vowed that she would make an offering to the gods if only her child's eyes might be healed. When the disease disappeared the mother said to her little girl: 'Come with me to make an offering to the gods for the healing of your eyes.' The child replied: 'In school we learned that it is wrong to worship idols. I will not go, but I will thank the *Lord* for healing me.'

"Let us thank God, too, that His truth is beginning to take root in the hearts of these little ones."

AFTER THREE CENTURIES.—We have heard members of fifty castes, separated for three

of a recent communion service in India where centuries, met around "the Lord's table."

HERE AND THERE

OUR AIM

OUR aim is to go in obedience to the Master's word and "make disciples of all the nations." This, the aim alike of the one who sends and the one who goes, has never changed; yet methods of accomplishing that end change with each new generation of workers.

In the days of early missionary effort we "brought the people to Jesus," and began the slow process of building up a group of native Christians. Converts from schools, hospitals and evangelistic teaching and preaching centers were added year by year, and the little groups grew and expanded. But something else was growing faster—the heathen population. Toil as the missionaries would it was far outstripping them. The population of non-Christian lands is greater than it was a century ago, and the missionary force is still inadequate. The missionary has discovered that the spiritual and social regeneration of a people can only be accomplished from within. Our schools are not planted solely to give the Gospel to our pupils, but to make of each one an instrument in God's hand of salvation to many. In these days the worker sees not only the little group of pupils or patients or listeners under her immediate personal influence, but her eyes behold visions of larger things—communities reached, and in turn reaching out to communities beyond. Each who is won must be trained to go out and win many, and these also must "multiply themselves in other lives." This "planting of an indigenous church that shall be self-supporting, self-governing and self-propagating" is the aim of our missionaries; its accomplishment is their problem.

A clear comprehension of this missionary aim often answers questions that trouble true believers in missions. It answers the question, "Why schools? Why higher education for women? Shall not all our efforts be directed to simple evangelization?"

Once our schools were magnets; now they have become training camps. At home, boards are seeking the very best material for their appointments to service on the foreign field. They know that in order to become leaders missionaries must have a background of intellectual discipline and executive training. The same necessity obtains on the foreign field. Native Christians of broad education and specialized training are the ones who are

taking their places as the most *effective* workers to-day. Education and training can never be a substitute for deep spiritual experience and personal consecration, but they are mighty tools in the hands of the consecrated servant of God, and He uses them to His glory.

Another question that presents itself is: "Why give time and effort to social service? Is not that a side issue—a by-product of Christianity—rather than a worker's tool to win?"

This brings us to another of the missionary's discoveries—that the most powerful sermon that can be preached is sometimes one that has no words, but spells brotherly love to the individual and community. Shall the missionary do social service? She has only to consider the example of One "who went about doing good."

Our hospitals are fine types of the social service the Woman's Union Missionary Society is seeking to do. It was when Christ had healed the poor demoniac that he begged to be with his Lord, and was sent back to his own village to tell what great things had been done for him; it was the house of one that had been cured of leprosy that became a spot where Jesus loved to rest, and where He sat down quietly to teach His Word. It is that poor woman going from the hospital in Jhansi, or Fātehpur, or Shanghai, back to her own town, who can make a home where Jesus Christ will love to dwell to-day, and can show her neighbors by her own transformed life what her Lord can do. It is our Christian girls going from their mission schools back to their own homes, with all their new understanding of cleanliness, order, sanitation and social betterment, who will have arguments for their changed faith that cannot be refuted.

But in all this great work of preparing and sending out leaders, one thing and one only is of supreme importance—that they shall go forth to live the Christ-like life. What a solemn responsibility ours seems when we remember that we can bring no one nearer to Him than we are ourselves! We cannot feed other souls when our own is starving. In an old prophecy we are told of heathen people who would come to say, "We will go with you, *for we have heard that God is with you.*"

Could the heathen say that to you and me? Their deepest yearning is not for education, not for social betterment, but for God Himself. The greatest missionary resources at the command of any board or mission are lives that reflect Jesus Christ. Some one has said: "There can be no argument against a holy life."

May each one say from her heart the prayer that Dr. Jowett has voiced for us in these words:

"Heavenly Father, I pray that Thou wouldst enable me to glorify Thee in my ordinary life. May the common fellowship glow with the ministry of grace! Let the smallest service shine with the kindly light of Thy presence. May the entire round of my life be one unbroken line of heavenly light!"

THE TRAGEDY OF SIN

AT a farewell meeting, held by the London Missionary Society for its outgoing missionaries, the valedictory address was delivered by Rev. W. Charter Piggott, of Whitefield's Tabernacle, W. C. How little, he remarked, did Moffat and Williams and the others, a century ago, realize the great work that, under the guidance of God, they were destined to do, and what great reflex influence they were to wield upon the Church at home! Would 1916 be as significant in its way? Why not? Those missionaries a century ago grew up and were trained for their work in a world at war. The great call to the war of Jesus Christ came to them as the world-war was dying. What was going to come out of the terrible strife of to-day? Much! Back from the dread tragedy of Europe they were going with a message clearer than ever—that only Christ can save India and China and the world, because only Christ can save Europe. Men and women are humbling themselves afresh before God, and feeling once more the tide of the Spirit.

"Our work and your work," Mr. Piggott went on, "is going to be nearer in these days than it has been. We had been thinking there was not much reality left in sin, but to-day heathenism and barbarism have rolled up to our own doors. The tragedy and the meaning of sin have been brought home to ourselves. Once more we have to lay the foundations. We have come to a time when faith is awfully hard, but it is hard not simply with intellectual hardness, but with that vital hardness out of which faith is reborn. The Church has been brought low, plunged into sorrow, and made to search its own heart, but Christ has thereby become more real. Corsica may conquer Galilee, but it cannot conquer Calvary!"—*The Christian*.

ADVERTISING

IT is said that the Standard Oil Company never sends out a statement or a business letter without enclosing attractive leaflets or folders, and that they "undoubtedly sell hundreds of thousands of dollars worth of products in this way."

We notice that all progressive business firms use enclosures with statements, letters and announcements.

Shall we, who love the work of our Society, take a leaf from their book and see what we can do personally during the coming months toward a "publicity campaign"? The Society has issued several new leaflets this year; they are ready and waiting for all who will use them.

We have heard lately of one of our leaflets ("The Personal Touch"), which found its way to a city far away that had never known our work, and was read by a leader to a "Woman's Club." Let us this year be "advertised by our loving friends." It will pay!

OUR PRAYER CALENDAR

It is expected that the Calendar of Prayer for our missionaries, for 1917, will be ready on December fifteenth. It is given to all who will use it, but friends who would like, in these troublous times of paper famine, to help defray its cost may do so by paying ten cents for their copies.

It is interesting to know that the armies of the warring nations of Europe employ a large number of men who practise their own trade for military purposes. Among them are engineers, carpenters, farriers, drivers, shoemakers and cooks. They are as important to the army as the fighters. It could not be without them.

Similarly, in the great world-conquest in which we are engaged there is not an ability nor a talent that cannot be used in the service. Is there not still something in our hand,—some hitherto uncounted asset that we can bring Him this coming year, to help hasten the day of triumph for the King of Kings?

"Every other consideration should be but a feather in the balance compared with keeping ourselves free to further the will of God."

FOR MISSION BANDS

A SCHOOL-GIRL'S LETTER

This letter was written by a young girl in our Yokohama school to an Indian girl in the Mary A. Merriman School.

212 Bluff, Yokohama, August 15, 1916.

DEAR FRIEND HIRIA:

I was very glad that I got this nice opportunity to hear from you about your Christian Endeavor meeting and work, and to tell you about ours.

Our school has about one hundred and sixty girls. One-third of them are in the boarding-house, and the others are the day students. There is a branch of the Young Women's Christian Association, which has about sixty or more members in our school. We (the members of Y. W. C. A.) have our meeting every Monday morning. In general meeting we used to hear a sermon from a minister or a preach from a teacher, but sometimes several girls take their parts and each gives a short preach, according to the proportion of their faith, and some little girls read us the good verses in the Bible or offer prayer.

On the second Monday of the month we hear a lecture from a teacher about the missionary work in India or Africa or other foreign countries and the life of foreign missionaries. Each time one of the "Missionary Committee" takes charge of it, and we feel that the interest towards the missionary work increases more and more.

The charge of the meeting on the third Monday is taken by a Temperance Committee, and we try to reform our bad manners and speakings.

Our president takes charge of the meeting on the fourth Monday. It is a business meeting.

The older girls take charge of the younger classes, and let them have a prayer meeting once a week and try to lead the girls to Jesus, who do not know Him yet.

Every Friday we have a prayer meeting of the Christian Service League, that we might say always, bravely, "I am not ashamed of the Gospel of Christ," as Paul said.

The Music Committee forms the choir to lead the hymns in the chapel every morning.

We can have the delightful tennis match

once a term by the efforts of the Social Committee.

The Literary Committee holds the Literary Society meeting twice in the month. Then we have Bible recitation, English or Japanese compositions, songs, etc., which we study in the class usually.

In Missionary Committee we teach the children in the Sunday-school. We think it is very interesting work. The children like hymns the best, and get their tunes very soon. We feel very happy when we see the children go home with the cheerful faces after Sunday-school. We help the churches in choir as you do.

When the new term is begun we welcome many new girls to our school. Some of them come to the boarding-school from quite distant provinces. In Social Committee we go to the station to welcome them with a green ribbon badge, on which is written "Welcome" with white paint, because our school colors are green and white, and we help them to receive their luggage or to show them the way to school.

When summer vacation comes the Missionary Committee buy tracts and divide them among the girls. So when they return home they give them to the people who look wearily in the train or at station. Often it becomes more good work than we expected.

On Thanksgiving Day, in November, the girls offer the rice, the wheat, or the potatoes to express our gratitude to our Heavenly Father. On the following day we divide them and give them to the poor people, with a dress or a cushion made by ourselves.

When the cold wind brings the snow the Merry Christmas comes. Then we give some presents to the factory girls, whose liberty is comparatively restricted.

Last year we evangelized the girls individually to commemorate our Emperor's coronation. It was successful, indeed, and more than twenty girls were baptized. We are very glad that our teachers help our Christian work willingly and encourage us.

I thank you that I can get new helpful ideas for us from your letter, and I hope you shall remember our Young Women's Christian Association in your prayer.

Your friend,

HISA HARADA.

A CHINESE NEW TESTAMENT

IT was in the Bible Depot at Hong Kong. Presently there entered a poor travel-worn Chinese, who laid some money on the counter, and said, "Please give me as many copies of 'Jesus Book' as that will buy." On being questioned, he explained that he had walked thirty miles from a village in the interior. He went on to tell how, some time before, he had been given a New Testament by a missionary, and had read it aloud to his friends in the evenings. A number of these friends now desired copies themselves, so he had come to buy as many as possible. Before long he was wending his way home-

ward with a large parcel of Testaments strapped on his back.

In the village the demand for the Book was so eager that many had to be disappointed. One purchaser died soon afterwards, and then his widow put his Testament away on a shelf, and forgot all about it. A day came, however, when she wanted to have her house papered. Now, Chinese people sometimes use newspapers and pages from books for this purpose—though it makes a very expensive wall paper if copies of the Scriptures be used; so she took down the neglected Testament and handed it with other papers to the "decorator." This man was just going to tear out the leaves of the Testament when he began to read a little of it—and soon he put it in his pocket for further study. That Book became the means by which the man and his whole family were converted. To sum up—in that village, idols have been destroyed; a church, school, and pastor's house have been built, and all this is the direct result of a parcel of Books in the hands of one man who "did what he could."—*The British and Foreign Bible Society, June, 1916.*

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say 'Arise'
To dying captives, bound in chains of night;
There is a place where thou canst search the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word.
Where is that blessed place? Dost thou ask 'Where'?
O soul, it is the secret place of prayer."

"It is wise and safe to go far in trusting men and putting responsibility upon them. To put responsibility upon men is the best way to make them worthy of responsibility. Christ had such power over men because He trusted them."—*Dr. Merrill.*

RECEIPTS of the Woman's Union Missionary Society of America, from
November 1 to November 30, 1916.

CALCUTTA, INDIA

N. Y.—Brooklyn Br., Miss M. L. Patterson, Treas., for Shadomini, 25.00; East Norwich Epworth League, Mrs. Richard Downing, Treas., support of Amoy, 25.00,	50 00
N. J.—Ridgewood, Mrs. F. H. White, for Helen Eliza White scholarship, 5.00; Summit, Mrs. M. C. Morgan, for Puspabala's support, 25.00; Christmas gift, 2.00,	32 00
Pa.—Germantown, X. Y. Z. Society, Mrs. F. V. Bonneffon, Treas., salary of Sorigini, Bible woman,	60 00
Mo.—Kansas City, Mrs. J. L. Pearce Tarangini's support, 25.00; Christmas gift, 10.00,	35 00
Total,	177 00

CAWNPORE

Conn.—Bridgeport, Friends, through Miss C. M. Beach,	10 00
N. Y.—Brooklyn, Miss E. W. Beers, Christmas gift to Miss Webb,	10 00
N. J.—Englewood, Polygon Society, Miss M. B. Speer, for support of Ruth, 10.00; Christmas gift, 1.00; Morristown Aux., Miss A. P. Hastings, Treas., 105.00; Miss Burr, 1.00; Drop in Bucket Band, per Miss C. M. Beach, for orphan, 20.00,	137 00
Pa.—Butler, Miss M. Gochbauer, Christmas gift from her Mother, for Lily,	1 00
Md.—Baltimore Br., Mr. A. N. Bastable, for Adelenal Lall,	30 00
Ill.—Chicago, Kenwood Evan. Ch., Mr. M. R. Kimball, Treas.,	25 00
Total,	213 00

FATEHPUR

N. Y.—Brooklyn, Mrs. Peter McCartee, quarterly payment for Miss Durrant's salary, 25.00; N. Y. City, Ch. of Strangers, C. E. Society, Miss Emma Summers, Treas., Child's Cot in memory of Gertrude Smith, 10.00; Pelham Manor, Mrs. M. J. Hamlin, for Miss Todd, 25.00; for Rescue Work, 25.00; Syracuse, Mrs. Robert Townsend, in loving memory of Miss S. D. Doremus, 50.00 for nurse,	135 00
Total,	135 00

JHANSI

Mary S. and Maria Ackerman Hoyt Hospital	
N. Y.—Brooklyn, Miss A. C. Moffatt, for nurse, 50.00; Dobbs Ferry, The Alumnae of The Misses Masters' School, Miss M. C. Strong, Treas., Miss McCunn's salary, 600.00,	650 00
Pa.—Shippensburg, N. S. School collection, Miss A. V. Horton, Treas.,	7 75
N. S.—River John, Miss Elizabeth McCunn, Christmas gift,	5 00
Total,	662 75

SHANGHAI, CHINA

N. Y.—Blue Point, Missionary Garden to Miss Irvine, for Christian literature, 10.00; Miss Nora R. Nelson to endow bed in M. W. Hospital, 600.00,	610 00
N. J.—Jersey City, Mrs. L. A. Opdyke, Bridgman Home, 10.00; Morristown, Miss E. M. Graves, to endow bed in M. W. Hospital in memory of her sister, Mrs. Louisa Graves Owen, 600.00,	610 00
Md.—Baltimore Br., Mr. A. N. Bastable, Scholarship, Bridgman Home,	40 00
Cal.—Mills College, Tolman Band, Miss F. A. Madison, Ass't Treas., for M. W. Hospital,	20 00
Total,	1,280 00

YOKOHAMA, JAPAN

N. Y.—Brooklyn, Mrs. F. H. Marston, Bibles for Girls' School, 5.00; Mrs. F. S. Bronson, quarterly support of Ume Seino, 10.00; for Chiji Kogama, 5.00,	20 00
Md.—Baltimore, Mrs. T. P. Langdom Scholarship,	50 00
Total,	70 00

GENERAL FUND

N. Y.—Brooklyn, Mrs. E. M. Van Dyke,	50 00
N. J.—Chatham, Mrs. R. H. Allen, for passage and outfit of new Missionary,	500 00
Md.—Baltimore Br., Miss E. M. Bond, Treas., Miss Mary Davis, 1.00; Mrs. G. F. Libby, in memory of her mother, Mrs. Alex. M. Carter, 5.00,	6 00
Total,	556 00

SUBSCRIPTIONS TO MISSIONARY LINK

Mrs. J. B. Smith, .50; Miss Mary Murray, .50; Miss A. C. Martling, .50; Mrs. J. L. Pearce, .50; Mrs. J. A. Aull, Jr., .50; Mrs. N. Boynton, .50; Mrs. J. L. Roberts, .50; Mrs. W. P. Halsted, .50; Mrs. G. C. Halsted, .50; Mrs. W. G. Chapin, .50; Miss S. G. Ayres, .50; Mrs. C. E. Graff, .50,	6 00
Total,	6 00

WILLING AND OBEDIENT BAND

Rev. D. W. Stearns, Germantown, Phila., Pa.	
Cawnpore—Mrs. C. W. Reihl—Lillie Maycort,	15 00
Mrs. Sarah Hughes—for girl,	15 00
Jhansi—Miss M. D. Starr—for boy,	10 00
Dr. J. H. Ramsburgh—Bible women,	5 00
Japan—Mrs. C. B. Penrose—Harada Shobi,	10 00
Mr. John Scott—Toyo Fujita,	30 00
Mrs. J. W. Howe—Hana Ito,	15 00
Mr. A. F. Huston—Ozawa Yasu,	75 00
Mr. and Mrs. W. H. Fredericks—Hana Aikawa,	5 00
Dr. J. H. Ramsburgh—Fujisawa Station,	5 00
Miss A. R. Harper—Yoshi Matsuoka,	10 00
Mr. F. M. Gillingham—Fude Matsuoka,	30 00
Miss H. D. Boone—Kiku Yamane,	5 00
Mr. C. S. Hutchins—Haru Yoshida,	5 00
Michigan, Bay View S. S. Chas. E. Head, Supt.,—Ren Kuchimura,	60 00
Mr. Samuel Robinson—Fulton Station,	60 00
Mr. and Mrs. G. T. Bisel—Yasu Hayashi,	5 00
Total,	315 00
Total,	360 00

SUMMARY

Calcutta,	177 00
Cawnpore,	243 00
Fatehpur,	140 00
Jhansi,	677 75
China,	1,280 00
Japan,	385 00
General Fund,	556 00
Link subscriptions,	6 00
Total,	3,464 75

CLARA E. MASTERS, Asst. Treas.

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